

THE BAPTIST RECORD.

Integrity, and Faith

the Cause of Christ.

JACKSON, MISSISSIPPI

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BAPTIST RECORD,

Jackson, Miss.

COMMUNICATIONS.

NORTH-EAST MISSISSIPPI CONFERENCE.

Partial Representation From Judson, West Judson, and Tishomingo Associations.

The Ministers' Conference of North-East Mississippi Met With the Baptist Church at Guntown, on Friday Before the 5th Sunday in May, 1886.

W. T. Lacey, calling to appear, the opening services were conducted by Brother L. S. Owen, from Matt. 7:33.

Meeting was organized by electing Elder L. R. Burress Moderator, and requesting L. S. Owen to act as Secretary.

On motion, the Moderator appointed a committee on programme consisting of Brethren Perry, A. J. Smith and A. J. Evans.

On motion and second the chair was added to the committee.

The Meeting then went into business upon,

1. "How am I to know I am a Christian."—Presented by Brother A. J. Evans, and participated in by Brethren Columbus, Bigham, A. B. Smith, R. M. Perry, Elder Sloan of the Presbyterian church, and, also, the moderator, being called on, spoke at some length to the question, presenting some grand and most sublime evidences by which "we may know that we have passed from death unto life."

Brother R. O. Beene, said there was no room for doubt upon the question, as the proof was within our own hearts as well as attested by a sincere love of the brethren.

Brother T. H. Houston of the Methodist church, being called, gave forth, in most forcible and conclusive language, the sublime truths and texts from the Scriptures as proof on our knowledge on this most vital question.

Devotional Committee reported Brother Perry to conduct the services at night, who gave us a most grand and eloquent sermon from—"The is one thing needful."

Meeting adjourned until 8 o'clock to-morrow morning.

SATURDAY.

Morning services opened by Bro. L. S. Owens reading 23rd Psalm; prayer by Brother T. W. Houston. Business resumed by presenting the Scriptural doctrine of consecration," conducted by Brother R. O.

Bene, at some length, and also by moderator Burress.

"Can the hithen be saved without the gospel?" was presented in the negative by Brother L. S. Owen, and sustained in his remarks by Brethren R. O. Beene and L. R. Burress.

Music. "Let your light so shine"—"Agency of the Holy Spirit"—was next presented by Brother R. M. Perry who spoke at some length, and who made some most grand and sublime expressions on the office and work of the Holy Spirit.

Brother R. O. Beene also spoke at length, when some brother put the

QUERY.

"Does the Spirit operate independently of the Word?" and upon the question assuming this shape, was happily and conclusively answered in the affirmative, by Elder L. R. Burress.

Music—"Holy Spirit."

SATURDAY—AFTERNOON.

Meeting called to order pursuant to adjournment.

Devotional exercises conducted by Brother L. S. Owen.

Resumption of business, upon a call of the next order which was

"The gospel plan of giving," presented by request, by Brother L. S. Owen. Spoken to by Brethren Beene, Smith, Perry, Evans, and Burress, and closed by Brother Owen, all conceding that to "lay by in store on the first day of the week," etc., was "the gospel plan of giving."

SATURDAY—NIGHT SESSION.

General mass-meeting for the consideration of the question.

"What is the duty of Christians on the question of prohibition?"

Question propounded by Brother L. S. Owen, who with much hard work, endeavored to assume a most

passive attitude in the matter, as it were, outside the fence, but who left the question with the audience, unanswered.

Music—"Where is my boy to-night?"

Brother Perry being called on, spoke at much length, twitting Brother Owen on his very novel way of encouraging a "peaceable fight"—that the issue had not been made up, &c.

Also Brother L. R. Burress spoke to the question—saying many good things, as he only can, urging Christians to stand firmly for "No whisky"—and winding up with the statement:

"That the brother who presented the question, had been Owen the audience a speech on 'Prohibition,'—and that he was now Owen the audience an apology for the kind of speech he had made."

Brother Owen then made his apologies, as best he could, and answered the query: "Adopt it! Adopt it at home! Adopt it abroad! Adopt it in the pulpit! Adopt it in the pew! Adopt it at the ballot box! Adopt it at all times and everywhere!" Which answer met a most hearty response by almost the entire audience, (Guntown is strictly Prohibition and has been anti-saloon for many years, and right here let me say that Lee county I think will poll five hundred majority for Prohibition.)

Music—"Drink no more wine."

SUNDAY.

11 o'clock services by Elder R. M. Perry, from Acts iii: 19th, who in one of the finest and grandest sermons to which it was ever my good fortune to listen, showed what it was to "be converted," and to have sins blotted out. And long before he was through with his grand theme, we were all enjoying a time of refreshing from the presence of the Lord.

Like it should always be, the best dish was saved to be last served.

And thus ended one of the enjoyable meetings ever participated in, and I can but feel that in and lasting good was done in the name of the Lord.

The music was conducted by Profs. Dennington and Smith, principals of the State Normal School, Troy, Miss. Prof. Dennington swept the keys with the fingers of a master, while the deep toned and mellow bass of Prof. Smith arrested the entire audience.

They are each high-toned Christian (Baptist) gentlemen and highly merit the patronage of the State.

Guntown and vicinity, it possible, outdid themselves in hospitality. Each one carrying home with them most pleasant memories of the place and people.

Brethren, suppose we visit Guntown again, what say you?

L. S. OWEN,

Secretary.

General Association of Kentucky.

The Association was called to order by Dr. G. C. Smith, who was elected moderator. Dr. Eaton read a report on the order of business, which was adopted. The usual reports were read and free discussion followed.

Besides the many strong men of Kentucky herself, there were present, Drs. Biting, Tichenor, Hatcher and others, who represented their respective work. Dr. Broadus preached the sermon. He made it especially practical, dwelling on first the design of the Association, what she has done and the possibilities in future. The great speech of the occasion was made by Prof. Williams, of Bethel College, on Education. He is an orator. He held that immense audience spell bound from the first. He said, "there is nothing great but man, there is nothing great in man but mind, and mind can be greatly improved by education, not a pouring in, but a drawing out. It is not a matter of heredity. Great men cannot all ways look back upon a flashing line of distinguished ancestors. I am not a preacher, but I am a preacher's son, and telling the truth comes natural with me. So I shall withhold nothing from you here to-day."

"Education consists of three things: Discipline, information, development. Too many people patronize Catholic schools because they are cheaper. They are particular about who trains their stock, that it be well done, but they let out the training of their children to the lowest bidder. Thus making such teachers the intellectual fathers of their children."

Prof. Simmons, President of Colored University, Louisville, was then invited to speak. He is a strong man, highly educated, and is doing a great work for his race. He said: "It is embarrassing to follow such an eloquent speech as that to which you have just listened. But I wish to give coloring to this Association. The beautiful picture made by my brother needs a dark background to set it on. [Laughter] There are 46000 colored Baptists in Kentucky. We appreciate all your help. We are coming and are going to get there too. The jealousy toward the white ministry arises in part at least from their spasmodic efforts in our behalf. They are not understood, sometimes suspected. All that has just been said in that great speech concerns my people as well as yours. We are fighting the same battle and need to employ the same means for success."

Rev. Geo. Manly, just returned from Germany, and Brother Wood, of Key West Fla., made interesting talks. The latter spoke of the wonderful work in Cuba which was directly planted by Brother Hamberlin while laboring on the coast under the Miss. State Board. But

I must hasten to close. The Association decided to celebrate their fiftieth anniversary by holding, in Oct. 1887, a jubilee meeting with Walnut Street church, Louisville, where the Association was organized. They resolved to raise \$10,000, which is to be doubled by the Louisville church, for the enlargement of the orphan's home.

The Association adjourned to meet with Danville church, June 1887. I make no note of the last day's proceeding as I am called away.

J. G. CHARTAIN.

June 23rd.

An "Exhaustive" Argument.

Having occasion this morning to examine Dr. Samuel Miller's Presbyterian book on "Infant Baptism," my eye fell upon this choice bit of argument:

"Those who have witnessed a series of baptisms by immersion know how arduous and exhausting is the bodily effort which it requires. To immerse a person, with due decorum and solemnity, will undoubtedly require from five to six minutes! Of course, to immerse one hundred would consume, at this rate, between nine and ten hours! Now, even if so much time could possibly be assigned to this part of the work, on the same day, which is plainly inadmissible, can we suppose that the twelve apostles stood for nine and ten hours, themselves, in the water, constantly engaged in a series of efforts among the most severe and exhausting to human strength that can well be undertaken? The man, therefore, who can believe that the three thousand on the day of Pentecost were baptized by immersion, must have been accommodating his belief to his wishes!"

The exhaustive argument, so perfunctory crushing, is reinforced by a not note:

"A gentleman of veracity told that he was once present when thirty-seven were dipped in one day, in the usual way. The first operator began and went through the ceremony until he had dipped twenty-five persons, when he was so fatigued that he was compelled to give up to the other, who with great difficulty dipped twenty-two. Both appeared completely exhausted, and went into a house hard by to change their clothes and refresh themselves."

Such is the silly stuff palmed off as argument upon the credulity of the masses who trust to the guidance of Pedobaptist writers! Surely the man who could sit down in his study and deliberately write such ridiculous nonsense, was an adept in the evasions of ingenious sophistry. If the writer and his gentleman informer were men of veracity they must have been exceedingly unfortunate in the particular "series of baptisms by immersion," witnessed by them. Or perhaps it is not altogether out of place to hint that they possessed a "wonderful facility in accommodating" facts to their prejudices! But seriously how frequently is the day of Pentecost, with its assumed baptism of three thousand, made to do service against immersion. In vain has it been shown again and again that neither impossibility nor improbability forbids their immersion. Our opponents are so wilfully blind they will not see the evidence we adduce, but determined not to believe, they persevere in their silly statements about the "want of time," "scarcity of water," "exhausting labor," etc.

On Sunday afternoon, June 6, in the presence of at least two thousand people, Rev. T. L. Jordan, the esteemed pastor of the colored Baptists of this city, went down into the beautiful Tombigbee, and baptized one hundred and thirteen persons. The entire service, including preliminary hymn and prayer, occupied just forty-three minutes, the baptism being accomplished in exactly thirty-five minutes and thirty seconds! True Brother Jordan is quite expert in administering the ordinance; yet I observed no undue haste, and no absence of "due decorum and solemnity."

Recently I baptized thirty-four persons in our baptistry in just thirty minutes, when the candidates went down into the water one at a time and a stanza was sung by the choir between each immersion and the next. And as to being "exhausted," I am tempted to smile; but instead will say that if the Presbyterian pastor of this city, with his two hundred members will allow me the privilege, I will very cheerfully go down into the water with them and bury them in baptism, according to their Master's example and commandment, promising that they shall not be kept in the water more than an hour and a quarter, and they shall have no occasion to expend any sympathy on my exhausted condition.

C. E. W. DORRIS.

Columbus, Miss., June 22, 1886.

FROM TEXAS.

DEAR RECORD:

While I am deeply interested in all that pertains to the Master's cause in dear old Mississippi, and as a consequence, hail with delight the weekly visits of the RECORD as a "letter from home," I was especially interested in the last issue; that did not reach me until this morning.

The specially interesting feature was the letter from Brother J. W. Mathis, from Canton Miss., as it relates to the practical workings of the Harmony Association, and I am at home there.

I noticed one item in Brother M's communication, over which I was both glad and sorry—his allusion to the Brother, who on the mission question, in the language of another Brother, had to "take back water."

Of course we all know who he is. I was sorry to see his persistent opposition to what is so clearly the working of God through his churches, and glad in as much as he would put himself into such an attitude, there was enough Christian manliness in the body to force him to "take back water."

Our Texas State Sunday-School Convention meets in Bolton on Friday, 25th inst., and on Tuesday following, 28th, inst., our State Convention meets at Waco. I expect to attend both. To the latter, I carry the fraternal greetings of the Mississippi Convention, and will think succeed in having the courtesy returned.

Your article in the RECORD on "Blood Guiltiness" in the estimation of all good men I have seen, Baptists and non Baptists, stamps you as a man. Old Brothers Fuqua and J. J. Andrews say it makes them feel proud of Mississippi and our Ennis Pastor, Elder J. F. Young, M. D., who read the article says it ought to be read by every voter in the United States.

By far the largest portion of the magnificent agricultural portion of Texas has been visited at regular intervals since the beginning of this month by the finest and most seasonable rains I ever saw. It would do you good to see our Texas corn fields. I trust Texas Baptists will offer to the Lord of the harvest a liberal thank offering at the time of ingathering.

It would be an inspiration to me to know that I would meet you in Waco; as I may not hope for that I will hope to meet you in Thomastown at the Harmony Association in October.

Your Brother in Christ,

R. E. MELVIN.

Ennis, June 1, 1886.

Gillsburg.

Since the school closed, we have been feeling rather lonely. The school bell is silent, and the crowds of merry boys and girls have dispersed. The dormitory and "wigwam" also wear a peculiar sadness. Still it is right that schools should vacate. The teachers as well as the students, need rest and recreation. The church here has excused me for July and August, that I may assist in meetings; so you see we have a general vacation.

Kedron, Gillsburg and Greensburg churches all contribute to the Convention work, and leave it to the Board to make the proper division of funds. Amite River church is small and weak—is a hard field, yet something is being done. We now have a neat frame house, which, when furnished with seats will be a great improvement. Congregations are increasing, and considerable interest shown.

At Greensburg we have the hearty co-operation of Elder R. J. Stewart, the former pastor, which, indeed, is a great help. Contributions on the salary are made quarterly. One brother at this church, after hearing a missionary sermon in May, doubled his contribution for May.

Kedron continues live and active. Two to baptize next Sabbath. One of the deacons has no wife, still he is faithful and zealous. Possibly his mind runs somewhat like Paul's.

I hope to attend the State Convention. Success to the RECORD.

T. C. SCHILLING.

Warren Female Institute.

On a recent visit to Oxford, I witnessed some of the closing exercises of this excellent institution of learning. Prizes, medals, distinction and diplomas were bestowed upon a number of successful pupils. Mrs. C. A. Lancaster, the principal, is one of the finest educators in all the land. Educated under John Hart, according to the methods at the University of Virginia, she is a scholar of great thoroughness. The same methods are employed in her own institute, where the students graduate by schools. The work is rigidly honest and thorough. Parents desiring the very best mental discipline and moral influences for their children, can be suited by sending them to Mrs. Lancaster, a Virginia lady of culture, experience and godliness.

While in Oxford I enjoyed the hospitality of three other noble Baptists, Hon. Ira G. Holloway, Dr. J. L. Johnson, Dr. A. J. Quince, and their charming families. I missed seeing the beloved pastor, Rev. J. H. Edwards, who was absent at Toccoola to preach the commencement sermon, and to perform other valuable services in behalf of Christian education. It was, however, my good fortune to meet his mother, who is a daughter of the late distinguished Baptist minister and educator, Rev. Dr. Jesse Hartwell, and a sister of Dr. Hartwell, the Chinese missionary, now in California, her grandfather, her father, her brother and her son, all being cultured Baptist preachers, a most honorable line. She possesses womanly qualities of rare strength, dignity and grace. Happy the son with such a mother, and happy the mother with such a son.

J. W. BOZEMAN.

June 29th, '86.

Send the RECORD to me at Oakland, Miss. Please mention the change of my office for the benefit of my correspondents. Ask the interest of the prayers of the Christians for my work. Bro. Miller and I have just finished my plans of work.

M. K. THORNTON.

SELECTED.

CONCERNING DOING NOTHING.

BY C. H. SPURGEON.

Sir John Lubbock, the other day, quoted as an epitaph from a Norfolk churchyard certain lines, which we imagine, are rather from Joseph Miller, than from any one of the brotherhood of rustic poets to whom we are indebted for the "uncouth rhymes" which adorn our village graves. The rude forefathers of the hamlet do not use such words as "required," and "sever." Come from whom they may, the lines are clever, and exactly hit off the idle notion of idle persons who look for an idle heaven. The rhymes were repeated in the House of Commons the next night by an honorable member, who appears to have been as much struck with them as we were. To keep in the fashion we will quote them too, and we will try to make some practical use of them: "Here lies a poor woman who always wore tired."

For she lived in a world where too much was required,
Weep not for me, friends, [she said] for I'm going
Where there'll neither be working nor reading nor sewing;
Then weep not for me, friends, though death do us sever,
For I'm going to do nothing for ever and ever!"

But we feel bound to add that the correct text, as we have seen it, varies considerably from this modern version, and it did not profess to be an epitaph, but merely a comical rhyme.

"There was old woman who always was tired;
She lived in a house where no help was hired,
Her last words on earth were: "Dear friends I'm going
Where sweeping ain't done, nor churning nor sewing,
And everything there will be just to my wishes,
For where they don't eat there's no washing of dishes,
And though there the anthems are constantly ringing,
I, having no voice, shan't be called to the singing.
Don't mourn for me now, don't mourn for me never,
For I'm going to do nothing for ever and ever."

The notion that heaven lies somewhere in the region of inaction is not altogether a clownish conception; for the heaven of Buddhism is not materially different, except that it carries the idea still further, and arrives at personal annihilation. Poets have lent themselves to the conception that glory consists in sitting upon flowery mounts for ever, and singing all day long to the accompaniment of golden harps; but this is far nearer the truth than the sheer laziness implied in "doing nothing for ever and ever." Doubtless, this is the loftiest aspiration of many a dull and drowsy soul—nothing to do, and angels to help you in it. Yet Montesquieu was right when he said: "We generally place idleness among the beatitudes of heaven; it should rather, I think, be put among the tortures of hell." Austin calls it "burying a man alive." We heard one say the other day, "I am dreadfully depressed." We asked, "What is your calling?" The answer was, "I have done nothing for twelve months," and our reply was, "No wonder you are half dead; it is enough to kill anyone, to be so long with nothing to do."

That which in a man's idea is to be his heaven above, is highly likely to be his heaven below; and surely there are many modern Christians whose delight is to take things easy and maintain a state of Sabbath repose. To be fed under the ministry is the ultimatum of many a professor. He knows nothing of the state of the church, and cares less. He holds the very soothing theory that the church has nothing to do with the improvement of the world, and he is consistent with his opinion, for he never attempts to do any thing which would improve a mouse. He decidedly objects to the display of anything like zeal; he condemns it as fanaticism; and has many instances at his finger's end

in proof of the evil which comes of being too earnest. If he is not lazy he is born tired, and is doing his best to recover himself from his sad condition by resting as hard as ever he can—an avocation for which he shows a peculiar adaption. The Arabs talk of a lazy man who would not turn his head on his pillow though the rain leaked through roof above him, and dropped into his eye; we have brethren about us who could even match that description so far as any work for the Lord is concerned. Busy enough in the world, they are sluggards in the church, and appear to look upon religion as "rest unto their souls," and nothing else.

Time was, in many a village congregation, when at the close of the hymn before the sermon, rows of rusties composed themselves deliberately with a view to a sound sleep. We can well remember the satisfied and restful look of the burly farmer when he reached his corner of the pew, near the aisle, and putting his arm over the door looked like one who felt at home. He was "safely moored, his perils o'er" for the next hour and a half. We hope we have more now of the lively expectant attention, out of which spiritual benefit is likely to arise; and yet we have none too much of it. Still, specimens may be met with, both among the Hodge family and its Cockney relatives, of persons who illustrate the old notion that the glory of Sunday is to go to church, and put your legs up and think of nothing. Sermons are too often soothing lullabies; they are suffered to go in at one ear and out at the other with the net result of making the hearer feel more easy than if he had stayed at home.

At home we occasionally see the listlessness of the sanctuary exhibiting itself in other forms. At this moment we know young men who are never so industrious as when they are at dinner or at the billiard table; or on the lawn tennis green. They are gentlemen by profession, but sluggards by trade. They are fit company for those of the other sex who are ladies by repute, but idlers by character. Fussing a great deal, but really doing nothing, such persons are the victims of languor, the slaves of dullness, the martyrs of dyspepsia. Had they been forced to earn their own living they would have enjoyed robust health; but as it is, they have nothing to do but to be deliciously ill. Literally, as Mrs. Partington would say, "They enjoy bad health." They are indisposed, especially are they indisposed to action. They need a change, but the only change which would set them right they are never likely to take. In his "Castle of Indolence," Thompson has pictured these idle folks; perhaps he has done it the more graphically because he was so lazy himself that he was known to guava peaches from the tree upon the wall sooner than take his hands from his pockets to carry the fruit to his mouth. Thus he sang of the crew of sluggards:

Their only labor was to kill the time,
And labor dire it is, and weary woe;
They sit, they loiter, turn o'er some idle rhyme,
Then, rising sudden, to the glass they go,
Or saunter forth with tottering steps and slow;
This soon too rude an exercise they find;
Straight on the couch their limbs again they throw,
Where hours on hours they sighing lie reclined,
And court the vapoury god soft breathing in the wind.

All this is grossly evil, and usually leads to the worst form of sin. No plot of ground is more fruitful than the sluggard's garden. The wretched seed which ripens upon his thorns and thistles often sows a whole stretch of country. The harm that comes of idleness no mind can measure. It is so dangerous that we may well say, "Let us do or die." Heaven never helps the men who will not act; but hell helps itself through them to an immeasurable extent. "Idleness," says old Burton, "is a

cushion upon which the devil reposes." Chrysostom declares that to do nothing is to do mischief. To kill time and thus to waste life, is murder in the first degree. At the dread judgment-seat of Christ many will discover that their surest condemnation was called down upon their heads by what they did not do. There is a Book of Holy Scripture which has been well styled: "The Inspired Wealth of Nations," and it seems to have been written on purpose for the idle; if they take no notice of its warning they will find that when "the books" which contains the diaries of God are opened they contain for them nothing but lamentation and woe.

This very practical subject ought to come home to those who would be grieved if they were called idle, and yet at this time have nothing to do for Jesus. Who these are we must leave each person to consider. Some are looking for work! Looking for work where everything is to be done and laborers few! Others are occupied with finding fault! Finding fault with those who are doing their best! Finding fault, and yet doing no better themselves. Many more are devising, planning and scheming, and arranging. They are putting into order an empty house, and sketching storehouses for harvests which will never be reaped, because sowing is left undone.

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one among us; would any one of desire that he should? His vows are upon us all without exception. Are we each obedient to his word, "Occupy till I come?" Are we putting out our talents to interest? If we are not doing so we can never enter into rest. Rest implies previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. Idlers are unrestful and fidgety, worried and worrying, fretful and fanciful, troubled and troublesome. They're happiest who are most completely consecrated to the service of God, and most fully absorbed in obedience to his will.

Oh that all our church-members were constrained by divine grace to do their very utmost for their Lord! There would be no lack of laborers; no vine would be left unpruned, no wheat ungarnished. Under God we have in the church all that is needful for her great work; it only needs bringing out and setting in order—perhaps we ought to say arousing and quickening. The world is full of stir, social, political, scientific, selfish, and shall the Savior's household be given to slumbers? Heaven can be no heaven to us if we do not labor here, by either doing or suffering the divine will. As six days of work precede the Lord's Sabbath of rest, so must it be with us if we would enjoy the Sabbath of the skies. Remember how Bonar puts it, and let us put it so—

Death worketh,
Let me work too;
Death undoeth,
Let me do,
Busy as death my work I ply,
Till I rest in the rest of eternity.
Time worketh,
Let me work too;
Time undoeth,
Let me do,
Busy as time my work I ply,
Till I rest in the rest of eternity.
Sin worketh,
Let me work too;
Sin undoeth,
Let me do,
Busy as sin my work I ply,
Till I rest in the rest of eternity.
—Sword and Tread.

Give me these links—first, sense of need; second, desire to get; third, belief that, though he withhold for a while, he loves to be asked; and fourth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing all heaven down to me, or bearing me up to heaven.—Dr. Guthrie.

The Record for four months for 50 cents.

COMMUNICATIONS.

Results of Prohibition.

To read the arguments (?) of the saloonists, one might be led to believe prohibitory legislation a miserable failure—that is, if he did not stop to inquire honestly into the matter. How many readers are aware of the extent of the territory over which floats our white flag of peace. Do they know that 540 counties of the Southern States have voted prohibition? In the fifteen Southern States there are 1295 counties, inclusive of 117 in Missouri and about 100 unorganized counties in Texas. So that about one-half of the South has declared against the saloon. Nor is it true any longer that prohibition prevails only in the remote counties in which are not found cities or large towns. Two capital cities—Atlanta and Raleigh—have come under its benign reign. In our own State two of our most prominent cities—Columbus and Meridian—have said "the saloon must go!"

In the North five States have adopted prohibition. Three of these have voted Constitutional Amendments forever prohibiting the saloon—viz. Maine, Rhode Island and Kansas. Two others—Iowa and Vermont—have statutory prohibition. True, Iowa voted constitutional prohibition, but the people were defrauded of their victory by a trick of the liquorites, whereby their verdict was set aside. But the Legislature came promptly to the rescue, and passed a law blotting out the curse of open saloons. Besides these States, under the "local option" plan, which is more and more commending itself to temperance workers in the North, many counties in other States (notably Ohio and Illinois) have fallen into line! The outlook is decidedly encouraging for greater triumphs in the near future. God grant the temperance advocates may have wisdom to lay aside all dissension, and organize for a vigorous, united, vigilant and unceasing battle for God, home and native land.

But the serious question recurs: "What good?" Has prohibition realized the hopes of its advocates? No and yes. In the general result of the agitation, the rend of public opinion is unquestionably in our favor among all moral and Christian people. This is an immense gain. Once conserve public sentiment, so permeate it with temperance thought and action as to make the saloon disreputable, so elevate it as to make it see the awful curse it has so long tolerated—eye, loyally approved!—and you have won the fight for sober homes and protected society. In so far, then, as our sentiments have spread among the voting population; in so far as we have won recognition from the political world of our power at the ballot-box—the result has been gratifying.

Then when we contemplate more narrowly the field, we are compelled to say the result has been such as to encourage the perseverance along the line we have marked out. Prohibition does prohibit. No one is so blind as to say that the prohibition is perfect.

But the exceptions flaunted in our faces prove the general success of the movement. Take for example, our own beautiful city, Columbus. Here we have had no legal saloon since last January. True, so lawless and so defiant are the saloonists, that much liquor has been sold in a mean and underhand way; yet the result of prohibition has been such as to satisfy its advocates. Yesterday the grand jury of our Circuit Court, in its report gave the following gratifying testimony:

"As a matter of general information touching the general welfare we have taken the trouble to make special inquiry of witnesses from all parts of the county as to the effect on the laboring classes of the partial suppression of the retail liquor traffic. From citizens of every condition and of every shade of opinion upon the question, and from white and colored the unanimous testimony is that the effect has been

markedly beneficial. The arrests for drunkenness in Columbus have decreased seventy per cent. since the last retail license expired according to the testimony of the police captain. Citizens in and out of the county seat testify to the fact that the laborers congregate less on Saturday in town, and in consequence stick closer to their work on the farms.

This result has been obtained in the face of the most shameless disregard of the law, even on the part of many who are otherwise honored as good and law-abiding citizens. He grand jury found 32 true bills for the illegal sale of intoxicants. Again and again has Maine been held up as proving the failure of prohibition. Before one lies a mass of testimony showing how the Pine Tree State is slandered by the saloonists. One of the best informed editors of Portland says:

"But to what extent does prohibition prohibit in Maine? In the first place we have not a single brewery or distillery in the State. In the second place, in all the rural towns, where liquor was freely sold in ante-prohibition days, either the traffic is wholly suppressed, as in most places, or it has been driven into secret holes, and can be obtained only with difficulty. In the larger cities all possible devices are employed to evade the law, but even in these places prohibition is much more effectual in diminishing the liquor traffic than the license laws of other States. For example in Portland, which has a population of about 36,000, there is not a single saloon where intoxicating drinks are kept for sale openly. There is not a place where liquors are sold secretly with the knowledge and permission, tacit or otherwise, of the police authorities."

Archdeacon Farrar, the distinguished English theologian, during his recent visit to America, visited Portland, and after his return to England, in an address referring to what he saw and heard here he said:

"I became more and more convinced that the Maine Liquor Law is in no sense of the word a dead letter. If I had any doubt, it would be removed by observing how intense is the hostility of the liquor interest against the law of prohibition. They would not oppose it with such frantic vehemence if they were not considerably afraid of it. Now, what constantly happens is this: Some traveler from England visits Portland, or some other town in Maine, and does manage, as of course he can, to get drunk; but the drink is illegally sold and the drink is surreptitiously taken, and in spite of all that, the fact that the liquor traffic has been disreputable by being under the prohibition law has tended to a very large extent to decrease the consumption of spirits; it has educated the conscience of the community, and, although the measure was first proposed as a dubious experiment even by its friends, it is now not only entirely satisfactory to those who proposed it, but even many of its early opponents would not, on any consideration, allow it to be repealed. If, therefore, you hear any traveler tell you that he has been in Maine and succeeded in getting a glass of spirits, ask him how he happened to get it."

In the United States Senate, a few weeks ago, referring to this very question, Senator Frye, of Maine, bore this testimony:

"We have prohibition in Maine. Have we any liquor sold? Yes. Any wine sold? Yes. But we do not have the one hundredth part so much sold as we did before we had prohibition. We have a law against stealing in Maine. Have we any thieves? Yes. We have a law against murder. Have we any murderers? Certainly. We do not have so much stealing and so many murders as we would have if there were not a law prohibiting murder and stealing."

No observant man can deny that prohibition is the best device yet discovered for diminishing the undisputed evils of dram-drinking. If prohibition does not prohibit, why are liquor dealers so hostile to it? No one denies, especially is no intelligent prohibitionist ignorant of the fact, that difficulties great and trying lie in the way of the enforcement of prohibitory laws.

Certainly our eyes are open to these. What then? Give up the struggle against the saloon? Idle talk. No, the very difficulties nerve our hearts to more intense

earnestness to suppress the curse whose awful shadow blights our happy land. Such difficulties are experienced, but despite these difficulties the prohibitory law in Maine has proved a most powerful instrument in suppressing the liquor traffic, and the people of Maine, by placing prohibition in the Constitution of the State, after many years' trial of the law, show their estimate of its practical value. Equal difficulties are found in the way of the enforcement of all laws regulating and controlling the liquor traffic. The cry for "high license" is a delusive one. The liquor dealers will without conscience violate any law which interferes with their interests. In New York City Dr. Crosby and his associates have met with defiant opposition in their efforts to enforce the license law.

In a published report of the Society for the Prevention of Crime—of which Dr. Crosby is President—the abuse of the hotel license of the New York Board of Excise, is thus stated: "This is so known that every citizen who has eyes to see, that it is hardly worth while to say more about it. The Excise Board has deliberately defied public opinion and insulted public decency by giving license as hotels to thousands of common low bar-rooms, which have none of the requisites of a hotel, and which are frequented by the thieves, prostitutes and rowdies of the city."

If there are difficulties in enforcing a license law, why should not difficulties be expected in enforcing a prohibitory law?

Agitate! this is the word. Let no tongue be silent on this great question. Every Christian, every lover of his fellows, every patriot should join in this holy crusade against the saloon. Surely the power of heaven must rest upon that professor of the name of Jesus who gives his influence to this great enemy of church and state. Many good brethren do not see their duty in this crisis. May God open their eyes to see.

Friends of temperance lift up your heads! The morning cometh as surely as God reigns! Prof. O. P. Eaches, of New Jersey, says: "It looks as if the next five years will suppress the legalized liquor traffic in all the South, except, perhaps, in New Orleans and a few large cities." We have everything to encourage us in the struggle, if we will do our best.

C. E. W. DONBS.

Columbus, Miss., June 25, 1886.

REDUCED RATES TO THE STATE PROHIBITION CONVENTION.

Reduced rates to delegates to the State Prohibition Convention to convene at Jackson July 14th, 1886, have been extended by the several railroads, as follows:

Illinois Central and branches—Full fare going; one third fare returning on presentation of a delegates certificate to the ticket agent at Jackson, signed by the Secretary of the Convention.

Vicksburg & Meridian and New Orleans & Northeastern—All ticket agents of these roads are instructed to sell delegates round trip tickets for one fare on June 15 and 16th, good to return until the 18th.

Natchez, Jackson & Columbus—Full fare going; returned for one half fare on certificate of the Secretary of the Convention.

L. N. O. & T.—Full fare going, returning agents at Vicksburg and Harrison will sell tickets on Secretary's certificate of attendance.

Mobile & Ohio—Full fare going; returning for one third fare, on presentation to ticket agent at Meridian Secretary's certificate of attendance.

B. T. HONDS.

See State Prohibition Executive Com. State papers please copy or notice.

God's thoughts, his will, his love, his judgments are all man's home. To think his thoughts, to choose his will, to love his loves, to judge his judgments, and thus to know that he is in us, is to be at home.—A Seaboard Parish.

Let your wit rather serve you as a buckler to defend yourself by a handsome reply, than the sword to wound others, remembering that a word cuts deeper than a sharp weapon, and the wound it makes is longer curing.

Letter From Tennessee.

Though absent from Mississippi almost a year, I have not forgotten the interest I felt, nor have I forgotten my stay there. A visit from the Record is therefore very acceptable indeed. I read with increasing pleasure of the successes you are winning. And no place calls for deeper interest than Aberdeen. I learned to love those people. And I have not forgotten the lesson. There are noble Christian people there. And with Brother Miller at the helm they will accomplish great things for God. And when the war for temperance is over, as God grant it may be soon, Aberdeen will be "the Richmond" of the contest. On to Richmond ye soldiers of the cross!

YOUR PLAN.

I see you are succeeding with it. And for that let every Baptist of Mississippi lift his heart in thanksgiving to God. When a State gets so it can successfully work any plan, they have made great progress. The greatest difficulties are behind them. And now that you can work well, even the best plan the first year, the best plan is enough to say that Mississippi does not need any more advice from her neighbors.

THE RECORD

Is very much improved in size style and subjects. A little fire is often of advantage to a genuine article. I see the general law preserved—Heat expands. But Mississippi's Record cannot be burned up. It is being written in the lives of immortal souls.

TENNESSEE

Doubtless needs a great deal of advice yet. But the trouble hitherto has been to find some one capable of giving it. We are like a man with the toothache. But if all the suggestions were to be followed, I suppose the result in each case would be about the same. Good brethren outside may know a great deal about us, but I am inclined to think they do not know it all. And any solution to her problems must take account of the most of the factors, at least. It is sometimes said that Tennessee is peculiar. So it is, but the same is true of every other State. Then Tennessee is peculiarly peculiar. And yet we are exceedingly anxious and quite willing to learn. Much has been said about the three distinct portions of the State: quite too much I think. The three portions are quite distinct. There are real and there are accidental reasons why this is so, and why they may yet remain so. Geographically, they are divided. Industrially, they are so. West Tennessee is a cotton raising, and commercial section. Middle is a stock and grain growing, while East Tennessee has its greatest interests in mining and manufacturing. You put people from two to six hundred miles apart, and unless there is some special reason why they should come together they will not rapidly coalesce.

Commercial interests will often draw sections together. But in Tennessee this fails. For West Tennessee has a different class of trade from either of the other two. Then I believe that East Tennessee is *sui generis* in its commercial features. West Tennessee has its great city on its extreme Western border. Middle has Nashville in the centre, while Knoxville in the middle of the Eastern valley shares the trade with Bristol and Chattanooga, either of which holds the gateway to this section. Then I am inclined to think that those broad belts of poor country that cross our State are not without their influence. Whatever be the causes, it is safe to say that Tennessee will never be one commercially.

Politically there is the same lack of homogeneity. East Tennessee is largely Republican, Middle is balanced, West is Democratic. So unless we shall unite on the Prohibition movement we are not likely to come together politically.

Then let us try education, schools

will sometimes harmonize. Students going out from a common centre will do much to bring all sections together. But again it is a failure for Tennessee may well be called the State of schools. Not to mention the Methodist Vanderbilt, the Episcopal Sewanee nor the Presbyterian school at Clarksville, we have Carson College for boys, and Newman Female for girls, at Mossy Creek, East Tennessee, Mary Sharp, Eagleville, Dayle College and Murfreesboro in Middle Tennessee, and S. W. B. University at Jackson and Brownsville Female College in West Tennessee.

Then the one hope of concerted action is some controlling religious interest. When we look in that direction what are the prospects. Until recently each division of the State had its own Convention or General Association, and a paper to foster its interests. Poor disrupted State! Is there no cord strong enough to bind thy members together? Yes, there is hope. An effort was made to overcome these difficulties by organizing a State Convention, and the undertaking is succeeding, and will ultimately be a grand success. Tennessee is the coming State. But it is hardly to be expected that even the best and wisest of brethren will avoid all mistakes. When the State Convention was organized, education was made one of the basal ideas of unification. Looking back upon what was done, it is not difficult to see this mistake. For almost any other State, that might have done. But not for us, East Tennessee had its schools, and it was natural that the brethren should wish to foster it. Middle Tennessee reckoned Union University among its jewels.

West Tennessee wanted a school. So with the hope of reaching out into other States to the South and West, the school was located at Jackson. Disaffection of the other sections was a most natural result. When it was discovered that the effort would fail, an attempt was made to take in Carson College. But some serious questions about the endowment of the University still hindered. So we never escaped from "entanglements," till it was decided to run the Convention on the Mission idea, and to encourage education only auxiliary. Then Tennessee began to advance.

But I have already transgressed the limits of a letter. So I must reserve what I have to say on the present condition of the State for another letter. Convey my fraternal greeting to all the brethren of the State of Mississippi.

O. L. HAILEY.

MARRIED.

Near Hopewell church, Copiah county Miss., June 13th, 1886, by Elder J. Jasper Green, William G. Bell to Ella Cornelia Slay.

At the residence of the bride's parents, Tuesday June 21st 1886, by Elder C. W. Smith, Mr. Jeff Rogers, of Cherry Creek, Miss., to Miss Vaga Setzler, of Shady Grove, Miss. May peace and prosperity attend them through life is our prayer.

At the residence of the bride's uncle Mr. J. L. Wesson, of DeSoto county, Miss., Mr. G. J. McNeely, of Alma, Ark., and Miss E. J. Burke of DeSoto county Miss., Rev. E. L. Wesson officiating. Attendants, Mr. J. L. Burkes, brother of the bride, and Miss Lera Clark of Masco, Tenn., and Mr. E. S. Watson, of Byhalia, Miss., and Miss Chloe Jay, of Collierville, Tenn. It was indeed an enjoyable occasion, and the wish of all who were present is, peace and prosperity to the bride and groom.

The Greeks would say:

Hymeneus was glad
For the sun in all its brightness
shone
But we remember that one who has
said,
"It is not good for man to live
alone."

No injurious effects can follow the use of Ayer's Ague Cure in malarial diseases. It contains a specific and unfailing antidote for miasmatic poisons, with remedial agents which expel the poisonous humors, purify the system, and leave it healthy and reinvigorated.

Grace Abounding.

COURTNEY—Died at his residence in Mt. Lebanon, La., June 24th, 1886, Junius Courtney, (son of the beloved Dr. F. Courtney,) in the forty-eighth year of his age. Brother Courtney was born in Gainsville, Ala., October 18th, 1838, and when but a lad, emigrated with his parents to this State. He has been an invalid for several years, and though blessed with pious parents, a Christian wife and religious privileges from his youth up, he lived an irreligious life till within a few months past. During the session of our "General Meeting" at Mt. Lebanon in February last, while in deep sorrow at the death of his sainted wife and on account of his own sinfulness, he sent a note to the General Meeting asking that special prayer be offered in his behalf. Upon receipt of this request, the brethren bowed in fervent prayer, Brother W. M. Alfred of Keachie leading. The Lord heard our petition and peace to the day gave pardon and peace to the troubled and penitent soul. About two weeks previous to his death, he expressed to the writer an earnest desire to be baptized. "Do you think," I asked, "that it would have any effect in securing your salvation?" "None at all," he replied, "I know that my Redeemer liveth, and my hope for salvation is by His grace and through His merits alone. I desire baptism and membership in the church, because it is my Master's command, and I wish to obey Him in all things." On Sunday, the 13th, inst., he applied to the church for baptism. It was at Mt. Lebanon for baptism. It was evident that he could live but a few days longer. His statement to the church was perfectly satisfactory and the writer baptised him on the following day. Eleven days later, he gently "fell asleep in Jesus," surrounded by his parents, children, and other loved ones. We weep with those who weep, but we sorrow not as those who have no hope. *Religious Herald* (Va.) please copy.

W. M. REESE.

COOSA, MISS.

Yesterday and to-day was our regular meeting days at New Salem, but owing to high waters our Pastor failed to meet with us, consequently no service on Saturday. To-day there was a good congregation present, and as it was the appointed time to take up a collection for State missions, the brethren, after consultation, concluded that we ought to attend to it. Therefore the 34th Psalm was read, and "Grace" was sang, prayer offered and the collection taken up, which was good for the time of year, and will be forwarded in due time.

W. R. GRAY.

P. S. I second Brother Nesbinger's move in the Record of the 17th and heartily say "Amen" to your little comment on it.

W. R. G.

The Prohibition Struggle in Grenada County

Will not every reader of the Record offer an earnest and devout prayer to God for our success in our efforts to drive the dram-shops from Grenada County on July 8th. We are working and praying. We are hopeful. May God help us.

ANNIE G. WILLIAMS.

Resolutions.

At a meeting of the Board of Trustees of the Poplarville High School, held on June 12th, 1886, Miss Mattie I. Miller having tendered her resignation as Principal of the school.

It was resolved "That we accept Miss Miller's resignation with much regret, as she has proved herself to be an able instructress, come bringing great executive power with a faculty of imparting knowledge to her pupils, seldom met with; bending all her energies, at all times to the task before her, she has been signally successful.

We recommend her, to any community that may be so fortunate as to secure her services, as a teacher of first-class acquirements and ability and as a lady of refinement and culture.

Resolved, That a copy of these resolutions be handed Miss Miller.

T. D. RESE.

JAS. A. SMITH.

B. S. SMITH.

J. M. SHIVERS.

Z. S. GOSSE.

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J. B. GAMBRELL,
W. S. PENICK,
L. S. FOSTER,

EDITORS.

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., JULY 8, 1886.

EDITORIAL.

TAKE NOTICE

All persons who expect to attend the Baptist State Convention, to meet in Meridian, Thursday before the 4th Sunday in July, are requested to forward their names at once to T. C. Carter, Meridian, Miss.

APPOINTMENT.

Elder J. T. Christian will preach at the following times and places:
Baldwyn, July 7, at night.
Boonville, " " at night.
Rienzi, " " at night.
Corinth, Sunday morning and night.

Friends please circulate appointments.

NOTES AND COMMENTS.

The new Baptist church at Waltham is being erected. The Oxford Baptists have put a new \$800 organ in their church. Eld. W. D. Powell, the laborious missionary to Mexico, has been doctored by the South Western Baptist University, Jackson, Tenn. It is possible that Dr. J. T. Zealy will accept the presidency of the Winona Female College, made vacant by the death of our esteemed brother, Prof. M. E. Bacon. Our church has called Elder J. D. Jameson, who is expected to preach for us on next Sabbath and thereafter. J. D. Bills, Corinth, Miss., the fee which President Cleveland gave Dr. Sunderland for performing the marriage ceremony was a new, crisp \$100 bill. Mrs. Sunderland intends to have it framed and preserve it as a souvenir of the marriage. "We are in a much better condition than we have ever been." That is what President Eager says of Brownsville College, Tennessee. President Reese predicts that Elder G. M. Harral, of Minden, will soon be known as one of the foremost pastors in Louisiana. He ought to have a good idea about it. The Louisiana Convention is now in session. We hope the brethren will have a good, profitable meeting. Brother Judge R. J. Alcorn, we hear from all sides, did heroic service in the Copiah contest. It is hard on Sir John Barclay when Alcorn attacks him. He has great influence among the colored people. The Louisiana Legislature refused to pass a bill to establish a girls' school similar to that at Columbus. The church that does not put into its organization the four "alls" of Christ's commission—all power, all nations, all times, all commands, is a failure—a church which all men will despise. Dr. Geo. W. Cooper, Geo. Muller, the man of faith and love, the founder of the orphanage in England, recently died in Australia. We spent Saturday and Sunday with the good people at Lexington. There was an encouraging Prohibition Convention Saturday, at which several speeches were made. The prospect for carrying Holmes county for sobriety is very fair, though much work will be needed. Pastor Pugh had to go to an appointment in the country, so we had the day to ourselves. We had a very fair hearing in the morning and took a collection to round up their apportionment. Lexington has some standard Baptists: Williams, Thomas, the Stiglers, Beal and others. We had a pleasant time with Brother Beal and his family. Brother Thomas has given and is fitting up a preachers' home, which adds much strength to our cause. There is a new bell ready to be placed in the tower which is to be built. Pastor Pugh has a pleasant field and is in much favor with the people. The Chicago Standard says: "Dr. Lorimer had a narrow escape while on his way to Richmond last week, while riding on the cars with his head on his breast a bullet crashed through the car window and he was covered with pieces of glass. Had his head been erect, it would have certainly caused a severe wound, if not death." "If other papers could be improved as much as the BAPTIST RECORD has been since it was burnt out, a few more fires would be a good thing. It was good before and better now." Texas Baptist Herald. A fire is not a good thing but it furnished an occasion for improvement. The Trustees of Furman University were made to rejoice by the voluntary and unsolicited gift of \$1,000 from Hon. P. P. Bishop

of San Mateo, Fla., as a contribution to the endowment fund, and the fact has given much encouragement to all the friends of the institution. This is the largest contribution to the permanent fund in many years, and it comes at a time when the example will stimulate others to aid in the new movement to push forward the interests of the University. Dr. Bishop has enjoyed the opportunity in recent years of seeing the work done by the University, and his gift is a recognition of excellence and a cordial testimonial of his interest in its future success. Baptist Courier. Our Brother I. P. Trotter could not well have a higher compliment passed on him to than have been recommended by Dr. John A. Broadus to fill the pulpit of the St. Francis Street church Mobile, during the vacation of Pastor Eager. President W. T. Lowrey has been spending some time in Jackson looking after the girls. If he finds a hundred for his excellent College it will be well. Whenever a church member fails to do his duty for sometime, he nearly always wants to blame somebody for it. Did you ever feel that way brother? When Tippah county comes to vote on Prohibition, there are five Lowreys' will take the stump. W. T. Lowrey. We heard Gen. Lowrey say once that whenever the question reached the people he would be found on the stump and now he has five boys to fill his place. That is one way to serve the world; train up a family to be on the right side of every question. The consolidated Texas Baptist paper was located at Dallas by a majority over Waco. In the July number of The Forum, Bishop Spaulding will discuss the question "Are we in danger of evolution?" Professor Adams "Shall we muzzle the Anarchists?" and President Seelye "Should the State teach religion?" Brother G. M. Harrell has removed to Minden and will devote his whole time to pastoral work, excepting the months of July and August, which he will devote in part to the agency for Mt. Lebanon College. I predict that Brother Harrell one will be of the foremost pastors in our State. The Lord bless the Record and all connected with it. W. M. Reese. At last we may congratulate Texas on having one Baptist paper. It makes their unity secure. May great grace come upon the editors; they will need it. Now if all the brethren will pray for the editors it will be well. The Clarion had a very complimentary notice of Troy, "Mississippi Normal High School" under the heading of "A big school and a good school." It is the most wonderful school in Mississippi in its growth. Elder David Burney is in line with the developers. He has five churches and is doing his utmost to enlist all five of them in the work of spreading the gospel. The meeting here has been going on nearly five weeks, with as many as five services each day. A fine work has been accomplished among the Christians, about 40 converted and 25 added to our church. Bro. Miller, the pastor, will write you more fully. B. N. Hatch, Aberdeen. "He who is secure in the friendship of these three friends: His God, his wife, and his conscience, can safely bid defiance to all the opposition that earth and hell can bring against him." Rev. R. H. Carroll in Baptist Convention, Waco, Texas. "I know that prohibition will succeed, because God is for it and the women are for it, and put God Almighty and the women on one side and they are a majority against all the men on earth and all the devils in hell on the other side." Rev. J. B. Kimbrough, Texas Convention.

The Junior spent Sunday with Bethesda church, Madison county, one of pastor Mathis' churches. This is a pleasant country church, in the midst of an intelligent and prosperous people. The congregation, largely composed of young people, was exceedingly attentive and orderly. Altogether it was delightful to meet with this church and share the hospitality of the Masseys. Returning to Pickens we met a congregation in the neat handsome new church, which is a monument to the zeal of a devoted sister. Not many of the members were present as the appointment was not generally known. Something was done at each service for the work of the Convention Board.

There are a hundred people who want the Record and they can get it through the dry months for fifty cents.

Piety without knowledge is apt to degenerate into superstition and idolatry. Knowledge without piety is only fortified godlessness. A. M. Simms.

CHURCH LETTERS.

As a rule every member of a Baptist church is entitled to a letter of dismission whenever he makes application for it. His connection with the church is voluntary so far as the church is concerned, though of course so far as his relation to it is concerned he is under obligation to be a member of some church. One would naturally choose the church most convenient to him, still his membership in that church is discretionary with himself so long as his life is consistent. He may at any time dissolve his connection with it by getting a letter of dismission, the presumption always being that his efficiency will be increased by new church relations.

Sometimes, however, a disorderly member against whom charges have not been made, is allowed to have a letter to avoid a case of discipline and as a convenient way of getting rid of him. He is a disturbing element and the church adopts the letter method as a means of relief. Giving letters is a very important and responsible matter and a church may commit a wrong as well as its members.

1 The letter is an indorsement of the person bearing it, and the church granting it will be judged by the character of that person. For this reason churches ought to be very careful as to whom they grant letters.

2 There is danger of stating a falsehood in a letter. The statement is made that the bearer is a member "in full fellowship and good standing," when often the reverse is true. It is strange that any church should grant a letter of dismission to a person known not to be in full fellowship and good standing, yet it is done.

3 To dismiss an unworthy member is a great injustice to other churches, who have no means knowing the person dismissed. It is an unloading of a crooked and perverse member upon some other church.

On account of these things a church has the right to grant a letter to an unworthy member. If any member knows anything derogatory to the character of an applicant for a letter he is under obligations to let it be known, that it may be investigated and cleared up before the letter is granted.

One other thing. Some churches and members seem to have a wrong impression as to the long holding of letters. Whenever a church grants a letter, that is practically regarded as the end of the matter. The church and the member regard the relation as dissolved. The person may continue to live near the church and yet may say that his membership is in his trunk, or that he is enjoying all the privileges of the church without being under its discipline. The church acts as though this were true. But the truth is (and all Baptist churches admit it in theory) that the relation of membership is not dissolved until the bearer of a letter is united with another Baptist church. In every letter occurs the phrase, "dismissed from us when joined to another church of the same faith and order." Until so joined his church relations remain undisturbed, and he is still under the discipline of the church giving the letter. Many churches limit the validity of their letters to six months.

At the expiration of this time, if unused a letter must be renewed. If neglected for a length of time the church giving it should require explanation or an acknowledgment of wrongdoing.

If a member whose whereabouts has been unknown for a long time applies for a letter he ought to be required to give a satisfactory account of his deportment before the letter is granted. It is to be presumed that no orderly member will so lightly esteem his church relations as to neglect his membership. If he does so he is "disorderly" and should be dealt with as such.

These are all plain facts, naturally growing out of our church polity, but there is a tendency in not a few churches to practically ignore them.

OUR FIFTY CENT OFFER.

The same amount of help is worth more some time than at other times. This is one of the times when 1,000 4 months subscribers at 50 cents would be of great value to us. It would save us a heavy bank account to be made later on. Then too, many who could take the paper for the summer at a reduced rate could and would renew in the fall, so that the advantage would really be double. There is also an advantage to the brethren. We are entering on a season of great activity. The Conventions are at hand and every Baptist in Mississippi and Louisiana ought to be posted about what is done in these two great gatherings. Then follow the protracted meetings. If the pastors will make an effort it will be easy to add 1,000 names to our books under this effort.

For the benefit of a number of brethren who are not able to supply themselves with Websters Unabridged Dictionary, we publish the following from Dr. J. A. Broadus, concerning Stormonth's Dictionary. The price is \$7.50, but it may be obtained by corresponding with Prot. R. M. Leavell, Clinton, Miss., for \$5.15. The Professor has no pecuniary or other interest in the sale of the book except to supply those who are straitened, with a good book; and the publishers put it at cost.

Inquiries are often made as to the best English Dictionary for the use of ministers, teachers, and families in general. The one which we incline at present to recommend is that of Stormonth, republished by the Harpers. Its definitions are less copious, and, on the whole, less satisfactory than those of Webster, this always having been Webster's strong point; but they are decidedly good, and the skillful grouping of derivative and cognate words causes these to throw much light on each other, and gives the reader not a little of unconscious education as to the family relations which bind words together. The etymologies are greatly superior to those of Worcester. Worcester, good use having been made of Skeat and other recent works. The spelling is English, and takes no account of the divided usage now existing in America in regard to honour, traveler, and similar cases. The pronunciation seems to be quite exactly that of the great mass of educated people both in England and America, and it is skillfully and conveniently represented by respelling and by well chosen guiding words at the bottom of the page. The price is only three-fifths of the lowest price at which the existing editions of Webster have been offered, and not one third the cost of the Imperial Dictionary. New editions of Webster and Worcester are said to be in preparation, and until they appear (probably some years hence) we should certainly advise all but specialist students to procure Stormonth.

THE CONVENTION.

A few days more and the Baptist hosts will gather in Meridian. There will be a large meeting. The prospect is that the meeting will be the most representative of any ever held in the State. Notwithstanding the rains which have done such damage and retarded the efforts of the workers, we hope our Convention Board will make a fair report. There will be many things to encourage us, and some to discourage. The Convention will need great wisdom. For the wisdom that cometh down from above, all should pray. The two last Conventions have not been very spiritual, and they have not been very successful. We need much of God in all our undertakings. Let us go up to Meridian seeking divine guidance. This is said for all. We are too apt to forget to be devotional in the pleasures of social intercourse, and in the business debates of the body. It is a great mistake to crowd out prayer, and to forget the blessing of God can bring success. It should be our care to maintain throughout the meeting a devotional spirit.

Brother Pastor, state next Sunday to your people that they can have the Record 4 months for 50 cents

We have known for months that things in Alabama were working toward a new Baptist paper with Dr. Renfro as editor, but have been slow to speak about it. The truth is, we hoped the paper would not be started. There was, it appeared to us, a better thing possible. But there is to be another Alabama paper, and Dr. Renfro will edit it. That he will do it well, no one who knows him doubts. Indeed, he is the great Baptist commoner of Alabama and ought to have been editing a long time ago, so we have thought. In doctrine, he is clear and strong, without a sentimental liberalism, or a foolish and fancy extension. He is, in short, as nearly correct all around on doctrines as any one we know, and he wields a pen of unusual power. Along with all this, Brother Renfro is in deep fellowship with the masses and they love to follow him.

The pastor of the first Baptist church, Ennis, Texas, writes us: "I am indebted to Brother R. E. Melvin, late of your State, for the pleasure of reading your valuable paper. I was glad that a western wind ever blew Brother Melvin to Ennis. I have enjoyed a few of his able sermons and much of his company. I and my people enjoy his words."

He also says: "I notice in the Record under the caption of 'Blood Guiltiness,' a piece that I admire for its boldness and for its truth. I reiterate. Stop the church from patronizing the saloon and throw their influence against whisky selling and it will be a thing of the past. Elect Christian officers; employ none but Christian lawyers; patronize no newspaper that does not battle for right and against wrong. Get rid of the member who drinks, for I say Jesus does not dwell in the heart of a man at the same time with ardent spirits in his stomach. It puts them too close together, one being as it were the fire of heaven and the other the fire of the devil. It is not the drunkard street loafer or gully wallower that our youths imitate; it is this right-hand-corner, long-faced, Amen-corner man who takes a little for his stomach's sake. Let the churches get rid of their tea-cent, mealy-mouthed preachers who are afraid to lift their voices against such for fear they will lose their popularity, or that some paying brother (so called) will stop coming. No whisky's blood shall drop or flow from any pulpit while your unworthy servant discourses there from."

MISSIONS.

THE LAST CALL.

All over the State, pastors and deacons and the sisters in their societies are gleaming to send to the Convention. This is well, just as it should be. There are many readers of this paper who will not be called on by any one, can't they send in their offering to help out?—a dollar, five dollars, ten dollars, more or less as God may have blessed you. This the last call, act as in the presence of God.

We had a good day yesterday at Pleasant Grove church, Columbus Association. A large congregation, good attention, and a collection of \$19.65 for the Home Board of the Southern Baptist Convention. The mission spirit in this church is certainly growing. The quarterly collection plan is working there admirably.—H. M. Loxe. The pastor is working the plan, and that is what any plan needs, a man behind it.—Brother J. W. Collins sends ten dollars for the College and wishes it was ten times ten.—The Ladies Aid Society of the McComb City Baptist church, organized not three months ago are doing a noble work. In three entertainments have netted over one hundred dollars. Never we think was there a more faithful band of lady Christian workers, zealous in every good work, we do wish that

every Baptist church in South Mississippi had such a well organized woman's aid society. In all their efforts it is their desire to glorify the name of their Master.—C. S. F. —Brother G. W. Farmer writes: Last Sunday was my second visit to Homer Hill church since I took the care of it as under shepherd. I left home Saturday morning and after riding twenty miles and walking three I preached for them at 4 o'clock p. m. on Saturday and at 10 a. m. Sunday, had four additions to the church.—Hardy will do her best before the Convention.—E. W. SPENCER.—Our attention has been called to a mistake in the Record of some weeks since. In print Yockanokany church, Kosciusko Association, was credited with \$2, instead of \$12, the correct amount. We hope that all persons sending money and not getting receipt in due time will write us that the matter may be looked into.—Eld. Z. T. Leavell who spent some days in the Chickasaw Association in stirring up the minds of the brethren by way of remembrance to complete their collections and get them in by the Convention, had a very good trip the rain considered. He thinks about the amount asked for from that Association may be expected.—Our work progresses well in Greenville.—E. E. KING.—We are receiving and baptizing constantly.—Z. T. LEAVELL, "No preacher's education is complete till he learns how to take a collection."

Here is a short note that we think ought to touch the heart of every one who reads it, as we read, our eyes grew misty and hope for a brighter, purer future for Mississippi sang in our heart. "Our election is over, and I am so proud that we beat, till I want to send up something to the Lord as a thank-offering. So inclosed you will find seven dollars, one dollar for each one of my family. The Convention Board will dispose of, as you please.—A. PAGE."

"She Hath Done What She Could."

The Farmington church resolved that all her members should be asked to give something to missions this year. For this purpose she appointed a committee of earnest brethren and sisters to see every member and ask them personally to contribute. Among the committee was Sister Adell Romine who started out on her mission, she met the same old difficulty, "no money," but she found that many had chickens and eggs and she said, "give me them," they did. She sent them to market and sold them. Now she has the money. "Where there is a will there is a way."

May God bless the beggars—the givers and the gifts—I mean the Lord's beggars.

J. H. TAYLOR.

COMMUNICATIONS.

Mutual Aid Association.

It is important that we have a meeting of the members of our Mutual Aid Association at our coming Convention at Meridian. There will be a meeting called by the President at some hour in the afternoon of Thursday, the first day of the Convention. It is earnestly requested that not only those who are members, but all who are interested will attend the meeting. The Association has increased in members until it is necessary to consider and adopt some measures which at the first were unimportant. We now have about fifty members. Our membership is made up of some of the most prominent and useful men in the State. We had at our permanent organization at Kosciusko about fifteen members. The protection secured by this Association in the past has been maintained at a cost of twenty-five cents each. I append to this a copy of the articles of constitution. By order of the President.

J. W. BOZEMAN.

L. E. HALL,
Secretary.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

I BIDE MY TIME.

I bide my time. Whenever shadows
darken,
Along my path, I do but lift mine
eyes.
And faith reveals fair shores beyond
the skies.
And through earth's harsh, discordant
sounds I hear,
And hear divinest music from afar,
Sweet sounds from lands where half
my loved ones are.
I bide—I bide my time.
I bide my time. Whatever woes as-
sail me,
I know the strife is only for a day;
A friend waits for me farther on the
way.
A friend too faithful and too true to
fail me,
Who will bid all life's jarring turmoil
cease,
And lead me on to realms of perfect
peace.
I bide—I bide my time.
I bide my time. This conflict and re-
sistance,
This drop of rapture in a cup of pain,
This wear and tear of body and of
brain,
But fits my spirit for the new exist-
ence.
Which waits me in the happy By-and-
By.
So come what may, I'll lift mine eyes
and cry:
"I bide—I bide my time."
—Ella Wheeler Wilcox.

EDITORIAL.

NOT REST BUT RIGHTEOUSNESS.

Weary and faint from bearing the heat and burden of the day, it is no wonder that the toilers in the vineyard of the Lord long for the rest and quiet of the goal, but we must not mistake these longings of the tired body, faint heart and weary soul for spiritual aspirations. The beatitudes were pronounced to certain classes, i.e., the meek, the pure-hearted, the poor-in-spirit, the hungry after righteousness. Alas, so many finding the emptiness of earthly pleasures, and feeling the wearying void have experienced a longing for rest and sought rest only. But the invitation is not to the disappointed to come and find new earthly ambitions, not to the tired to come and find idleness; but to the weary (weary of sin) heavy laden (burdened with a sense of guilt before God) to come and receive, as a gift, rest. The true temper of the soul is found in its hungerings and thirstings, and its prosperity is determined by the food it feasts upon. A life filled with righteousness, how much that sentence means. But it conveys no idea of careless ease, no idea of physical rest, and therefore it has no beauty that one should desire it, if the world claim the heart's best affections. But a truly loving hearted disciple longs to be filled with the righteousness of Christ, to have his life clothed with this spotless garment of Christ's handiwork. Do we always recognize the opportunities God gives for proving that we have realized the promise? I think not. The opportunities come in such homely little commonplace ways that we can not bring ourselves to take them as answers to our petition for righteousness. The forbearance which hides another's fault, the helpful word to some one overborne in life's struggle, the patient endurance of untoward events, the practice of equity in paying for the services of cook or house maid, all these little acts, unnoted perhaps by any human eye, rise in the realm of morals in equal dignity and importance with deeds of righteousness in places of important public trust. If the thirst be truly a thirst for righteousness the life will be a correct exponent of the power that sways us. A young dress-maker said something like this: "Since I have been thinking seriously of what a life of righteousness means, I have taken special pains to make the parts of

my sewing which will not be seen as perfect and strong as the other parts, and some how my work has wrought a spiritual influence in my life. For, when I think of the spotless robe which Christ has prepared for me out of sheer gratitude to Him I want to make my work as near perfect as human hands and a good sewing machine can make it. There was no word said about hungering for righteousness, but the hunger had existed, and its appeasing shone forth in a life of righteousness. In the life of every Christian there must come a pruning time and under the lopping off of this pleasure, the falling of this joy, the decay of that hope, the soul forgetful of the thirst that cried out for righteousness, is apt to forget that the very discipline which is to produce more abundant fruit bearing is the beginning of the answer which fills the hungry, thirsty soul.

The rest and the robe of perfect righteousness lies at the end of the journey and we need expect neither here below, but the soul's hunger will be satisfied, the light of a righteous life shall lead many to follow the Master, and the glory that shall follow is painted for us in words of promise like these: "They shall walk with me in white."

"I beheld and lo a great multitude which no man can number stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and they cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

YOUNG HOPEFULS.

We enroll this week a new member among the Y. H.'s who prefers to be known as "Cousin Willie." In a private letter he suggests that the Y. H.'s call the little women of the sixth page "Aunt" or "Grandma." We not know how we should sustain the dignity of the latter title, and we do not understand whether the brother based our claim to this venerable title on account of the old tone of our writings, the senior editors gray hair, or the backward tendency of the junior's hair, but we are willing to take any honorable title that we can wear worthily and accomplish good in the wearing. We can say this without danger of having D. D. or Col. put to our names. However there are some tall boys and little girls in Bro. Gambrell's home who object to their little mama's having so much dignity.

Gum La.

DEAR LITTLE COUSINS.

Mr. and Mrs. Gambrell have been very kind to give us a corner in our dear Record. So let us make the Record our paper indeed by reading it, (yes let us read all of it, our part, and the old folks part too,) then writing for our column and sending Sister G. as many subscribers as we can for every time we get somebody to subscribers for the Record, we have done a good deed.

We see a heap of good things in "Young Hopefuls" columns, but not many letters from little cousins. Write to us, tell us of your Sunday-school what you learned in your lesson, tell it in your own way. Sister G. will correct your little mistakes for you until you learn to correct them.

If we will interest ourselves in our paper we will be benefited more than you can think now, for we will learn to love our Savior better. As our minds improve we will understand and love the Bible better, and then to know and love each other as though we lived in the same neighborhood and met every week in person, then should we live to grow old working for the Lord, what a pleasure it will be for us to remember each other, and the sweet lessons of love we've learned together. In my next I want to suggest a plan for us to work to-

gether. Read what Bro. S. White says in "Foot Prints." Hoping to see little letters from a great many "Young Hopefuls." I will close for this time.

COUSIN WILLIE.

TEMPERANCE.

While the hearts of all temperance people are filled with humble gratitude to God for the recent victories in Simpson and Copiah counties, let us not fail to pray for deliverance from the rule of rum in the counties that are yet to hold elections. Harrison, Jackson, Warren, and Hinds are to decide this question during the summer. They need that the Lord of Hosts make bare his arm of power and turn the hearts of men to the truly patriotic course. The Lord of Hosts our refuge. Let the women appeal their case against the saloon to the court of the Most High.

Judge Wharton's charge to the Grand Jury was said, by one who heard it, to be one of the finest arguments against the saloon and in favor of temperance ever uttered. We are sorry that it could not be reported for this paper.

In the light of the recent triumphs of temperance over the liquor traffic it will be interesting to glance backward at the history of the temperance movement. We therefore give some interesting facts and dates showing the progress of the good work:

Pledge of 1808. No member shall drink rum, gin, whisky, or any distilled spirits, except by advice of a physician, also excepting wine at private dinners, under penalty of twenty five cents. No member shall be intoxicated under penalty of 50 cents.

Pledge of 1843. Resolved, that the constitution adopted April, 1808, be amended by adopting the pledge of total abstinence from all that can intoxicate.—J. B. Wakely.

Rev. Mr. Armstrong said: "The pledge of 1808. 'Some view as a deprivation of the liberties peculiar to the appetite, and as an infringement upon the natural rights of man.'

Pledge of a temperance society organized at Bath, Maine, 1812.

"We will be at all times sparing and cautious in the use of spirituous liquors at home, in social visits decline them so far as possible, avoid them totally in retailing stores, and, in general, set our faces against the intemperate use of them; conceiving, as we do, that, except in a very few cases, as of medicinal use, spirituous liquors are the bane of morals, and a drain of wealth, piety and happiness."

In the summer of 1648, there was held at the mission of Sillery, [near Quebec], a temperance meeting; the first in all probability on this continent. The drum beat after mass, and the Indians gathered at the summons. Then an Algonquin chief, a zealous convert of the Jesuits, proclaimed to the crowd a late edict of the governor imposing penalties for drunkenness, and in his own name and that of the other chiefs, exhorted them to abstain, declaring that all drunkards should be handed over to the French for punishment.—Francis Parkman.

It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted.

Shall temperate men continue the temperate use of strong drink, and thus keep open the door to intemperance, idleness, dissipation, drunkenness, poverty, wretchedness and death, or shall they forbear, and thus shut the door against these evils forever? "I speak as unto wise men.—Rev. Justin Edwards, 1816.

THE DEACON'S DINNER.

The good housewives of the neighborhood often said that Mrs. Smart ought to be the happiest woman in the world.

"Such a nice house as she lives in!" said Miss Bryce, who, poor soul, taught the district school and "boarded around," like the scapegoat in the Scripture wilderness.

"Such a pious man as the dear deacon is!" added Mrs. Hopkins, whose betterhalf had once been a sea-captain, and was still apt to be profane by fits and starts, when the cattle got into the clover field and the midnight weasel marauded on his hen-coops and turkey roosts.

"With a store-carpet on the best-room floor," put in Mrs. Jones, "and a weekly newspaper, and white sugar in her tea every day in her life, and a horse and wagon to take her meetin' Sundays!"

Such was the opinion of society as represented in Glen Hollow. Perhaps Mrs. Deacon Smart was a happy woman. But we are told on the very best authority, that "the heart knoweth its own bitterness."

Mrs. Smart was washing up her best china one morning, preparatory to giving a grand tea-party, and her cousin, Ella Dale, was helping her, when the peacock put his shining bald head in at the door.

"My dear," said he, "here is a paper of pins for you."

Mrs. Smart nearly dropped a gilt-edged saucer in her consternation. "More pins!" said she.

"Yes, my dear," said the deacon, unctuously. "Pins are always useful."

"Oh, yes, pins!" said Mrs. Smart, giving her glass-towel a toss as she wiped the last globule of moisture from a goblet. "But not rows of rusty wire! I do say for it, Ebenezer!"

"I'm going to Glen Depot, my dear," the deacon somewhat hurriedly interrupted at this juncture, "and perhaps I shan't be home till one o'clock."

He withdrew, and Mrs. Smart turned to Ella Dale with a half laugh.

"There, my dear," said she, throwing down the faded grey roll of pin-paper on the dresser, "there you behold the secret of my domestic unhappiness, the skeleton in my closet!"

Ella opened her round hazel eyes very wide.

"I can't think what you mean, Juliana," said she. "You unhappy—and the dear deacon such a truly good man!"

"That's the trouble," said Mrs. Smart, "he's too good."

"I don't see how that can be possible," protested Ella, more perplexed than ever.

"And it's all at my expense," said Mrs. Smart, dolefully. "Do you see that paper of pins?"

"Why, of course I see it," said Ella.

"Well, Mr. Smart has bought that paper of pins of a peddler at the door," said Mrs. Smart. "Peddlers always come here. This house is a Mecca to the race of peddlers. They know that Mr. Smart always buys of them—he's too good hearted to say no; or rather—let us speak the truth and shame him who shall be nameless between us—he is too indolent to resist their importunities."

Ella burst out laughing.

"But what a very insignificant little trial!"

"Oh, yes, I dare say!" said Mrs. Smart. "The sting of a hornet isn't so terrible in itself, but when a whole swarm is let loose upon you, what then?"

"A swarm?" repeated innocent Ella.

"My dear," said Mrs. Smart, lowering her voice to a confidential whisper, "up stairs in my bed-room closet I have eighteen papers of just such cheap pins—utterly worthless for anything but to bend themselves up double when you try to put them through a single thickness of calico, and to deprive you of your temper just when you need it most; six cards of porcelain buttons—an article I never use; nine

packages of stove blacking; thirteen bottles of sewing machine oil; five papers of rusty needles; a dozen pairs of shoe strings; eight rolls of tape, which is an insult to one's common sense! If I could reconcile it to my conscience, I'd fling the whole collection into the fire, but I was brought up to economize. What do you think, Ella? Would it be a sin to annihilate all these pitfalls to my equanimity?"

"It is rather a problem," said Ella Dale soberly.

"And with all this," said Mrs. Smart, waxing vehement as she went on, "Ebenezer is unwilling to give me money to buy decent darning needles and respectable tape. He wonders why I can't make my dresses last a little longer and thinks I am extravagant in wanting a new feather to my old velvet hat. He announces that I use too many rasins and spices, and me why I can't raise eggs and poultry to exchange for groceries at the village store. And yet—oh, the inconsistency of man!—he expects me to give a bowl of coffee and sandwich to say nothing of wedges of apple pie and three-cornered bits of cake to every able-bodied tramp and stout pedler woman who comes along."

"Doesn't he make any allowance for it in house-keeping money?" said Ella.

"Not he! Just look here!" Mrs. Smart opened the drawer of the kitchen table. "This is where I keep the house money, which he gives me every week—and he came here twice in the morning to get a quarter for a lame beggar, and to hunt up ten pennies for that same outrageous paper of pins!"

And she cast a baleful glance at the article which still lay on the dresser.

"This is piracy," said Ella judicially.

"It's highway robbery!" declared Mrs. Smart. "And there comes the butcher's cart, and I haven't money enough left from my week's allowance to buy a single steak, and here it is only Wednesday."

"Can't you buy on credit?"

"Never!" said Mrs. Smart with spirit. "It's a thing I never have done, and never will do!"

Ella's brown eyes sparkled as she shook her head vehemently at the butcher, who was just checking his old horses at the door.

"Nothing to-day," said she. "Go on!"

Mrs. Smart dashed away a tear. "Give me some of that sheltered corn, Ella," said she, perhaps I can catch a chicken for dinner."

"Do nothing of the sort, my dear," said Ella Dale.

"But what are we to do?"

"Why, have a picked up dinner, to be sure. Just leave me to manage it."

"But I'm afraid the deacon would not like it."

"Well, and if he doesn't? You don't like the peddler business, do you?" retorted Ella.

At one o'clock the table was all spread, with three huge central platters carefully shielded with the covers, which were brought out only on state occasions, and Mrs. Smart and Ella were peeping out of the window, and wondering what kept the deacon so late.

"There he comes now!" said Mrs. Smart. "Good gracious me! and there is Willis Mildmay with him! We never counted on his bringing company to dinner, Ella."

"What signifies company?" said Ella, stoutly maintaining her composure, although her pretty face had turned pink all over, like a June rose. "Willis Mildmay won't care when he comprehends it all. Willis is a sensible man."

"Come in, Mr. Smart—come in, Mr. Mildmay," said Mrs. Smart. "You're half an hour late, Ebenezer. Ella and I could not imagine what had become of you."

"I hope I am not intruding," said Mr. Mildmay, looking at Ella Dale as if a glance at her rosy face was all the dinner he wanted.

"Oh, not in the least!" said Mrs. Smart. "Pray sit down. We have

but a plain dinner to-day; but it is all that my house-keeping allowance would admit."

"No apologies, my dear," said Deacon Smart—"no apologies. Hunger is the best sauce as we all know."

And thereupon they all seated themselves, and the deacon whisked off the big platter covers with a countenance of expectation.

"Hello!" said the deacon.

There, upon the centre plate lay the eighteen pale green papers of pins. At the right hand and left, on smaller platters were arranged the cards of porcelain buttons and the rolls of tape, while the bottles of machine oil and packages of stove-

blackening like a child's block house on a side table, beneath a white napkin, by way of desert.

Ella Dale burst out laughing. Mrs. Smart joined in. Willis Mildmay, spurred on by this infectious sound, laughed too, although he had not the least idea of what he was laughing at. This deacon stared as if he had suddenly become all eyes.

"Juliana," said he, "what is the meaning of all this?"

"It means, Ebenezer," his wife responded, that you have spent my house-keeping money for cheap peddler's wares, and that Ella and I determined to serve up to you for dinner! And what you don't eat we intend to burn; and henceforward, whatever is bought has got to be of good quality, or I won't have it in the house! Because I have come to the conclusion that charity is one thing and justice is another. And if you give me money for house-keeping, it isn't fair that you should spend it buying articles that no one can use!"

"Certainly it is not?" said Ella Dale, coming valiantly to the rescue.

The deacon's under jaw dropped, he had half a mind to get mad, but he thought better of it and broke into a slow chuckle.

COMMUNICATIONS.

IN ADVANCE IN TACTICS.

At a meeting of the Prohibition Club of Crystal Springs, Miss., the following was adopted by acclamation:

Whereas, The Board of Supervisors of Hinds county in this State have, in answer to a call of the citizens of the county under a late act of the Legislature, ordered an election upon the question of whisky or no whisky; and

Whereas, Said county is one in which every Prohibitionist in the State should feel a great interest upon account of its central location, and the location within its borders of the capital of the State, where the citizens of the entire State are required to go upon business of a public or private nature; be it resolved,

That we tender to the Prohibitionists of Hinds county our hearty sympathy, and pledge to them our earnest co-operation in the good work of driving from the county, the evil which has so long been an incumbrance on them and on the material progress of the county.

Resolved further, That it is the sense of this club, that the Central Executive Committee of the Prohibition party of Copiah county be continued, and that it take an active interest in the cause in Hinds county, and to furnish such assistance as they may be called upon to furnish; and this club pledges itself to respond promptly to any calls they may make for that purpose.

Resolved that the Secretary of this club be instructed to furnish a copy of the foregoing to the Editors of the *New Mississippian*, *Clarion*, and the *Swamp and Shield* with a request to publish same.

A true copy from the minutes of the the Crystal Springs Prohibition Club, June 28, 1886. GEO. A. NEWTON, Secretary.

Note.—This is the plan. The whisky men have always had the advantage of temperance people because of their steady co-operation, and when Temperance people adopt the same tactics the victory is assured them. And just here let us say a word in behalf of Warren county. That is the next field of contest, and if that is carried, the whisky men of Hinds county haven't a ghost of a chance to carry their side. If Copiah will help Warren, she will help Hinds, and Hinds helps herself by helping Warren. With prayer and money, firm, clear-cut conviction of right; and personal "grit," Warren county can be carried for the right.

JACKSON, MISSISSIPPI.

FOREIGN LETTER

Tung Chow, China.

We give the following extract from a letter from Sister Crawford, of Tung Chow China.

On stopping [in a country trip] twenty miles from Whang hein for late dinner I fell in with Mr. Harmon, of Manchuri on his way to visit the mission at Tsing chefu and we were mutually pleased to travel the remainder of the way in company. I was surprised, however, all along the road to find the people so pleasant and friendly, and met with very few instances of rudeness. It was delightful to watch the telegraph line which follows this great road, and to moralize upon its effects, and the great advance it betokened, its promises for advance in other things. Leaving home on Tuesday I aimed at Tsing chen the next Tuesday evening, eight days.

After a ten days visit I returned in the same number of days as going. We started Saturday, spending Sunday at the Presbyterian Mission at Whang hein, a rainy Thursday at an inn, reaching Whang hein Friday night and home Saturday.

I did not mean to give you this history of very uninteresting details of travel. I intended merely to mention my visit and then speak of the mission work at Ching Chow. This mission was begun ten years ago by Rev. Timothy Richard, then the only representative in China of the English Baptist Missionary Society. There were many other Baptists, but they were working with the "China Inland Mission." Mr. R. was single. He adopted the Chinese dress and lived for a long time at an inn.

That year the drought began which brought on the famine here was there and disbursed great sums contributed from various parts to the famine sufferers, and won the confidence and affection of the people. In 1877 Mr. Jones joined him and a year or two afterwards Mr. R. left the work in his hands and went farther west to another famine in the province of Shansi. The ingathering at Tsing chefu had already begun and it has continued up to the present, not uniform, but varying. There are eleven hundred Christians comprised in over sixty small churches. These churches meet at the house of any brother who may have a room suitable for the purpose, by his consent. These rooms are not set apart as churches, but are used as living rooms, and become chapel's only for the occasion as no doubt was the practice of the early Christians.

The one exception is in the case of a wealthy Christian who, at his own expense, erected a small chapel in his native village. The various churches are composed of members living in the one village and a few surrounding villages. In the city there not many members, and the chapel is a large room belonging to one of the mission houses. These mission residences are all rented Chinese houses, fitted up with floors and glass windows. The missionary gentlemen all adopt the Chinese dress, and in their intercourse with the natives adhere to Chinese etiquette. This gives them a great advantage if not carried too far. The ladies put on a Chinese upper garment when they go on the street, to church, or among the people, but it is impossible for them in all things to conform to Chinese ideas of feminine seclusion and propriety. They wish to teach Chinese the position of modest Christian women. In church polity they are not like American Baptists, rather eclectic. But they (mostly) favor self-support. None of the church officers are preachers (except one) are supported with foreign money and a great deal of foreign work is done. They have a few evangelists who go out among the heathen, supported by the mission, but they acknowledge that new stations opened in this way are not so living and prosperous as those

which spring up by a natural growth, the sending out of shoots from the older stations in a natural way, like strawberry vines. The missionaries go out every Sunday in order, to the various village churches, each taking a turn for the city church. There are now seven missionary men and others expected, and nearly the same number of women. What a delight to teach people who are willing to hear. The people about Tung Chow are also becoming more friendly and there are some signs of interest in my own work. But I have ceased to wish to speak of my own poor little work. I go on as God gives me strength, do what I can, leave the results with him and seek no applause from man. There is here now, a woman who came over thirty miles (three days journey for her) to learn of the gospel, she had heard of it from Mrs. Holmes and Miss Moon ten years ago.

I was much concerned to hear of the burning of your office.

Yours,

M. F. CRAWFORD.

Programme of the Coldwater Baptist Union

The Union of Coldwater Association will meet with Hernando church Friday before the 5th Sunday in August 1886.

Introductory sermon Friday at eleven o'clock a.m. by E. W. Spencer, Alt. H. J. Smith.

1. Exposition of Heb. vi. 7—W. P. Howze.
2. Where are the righteous dead?—Jobe Harrell.

3. What is the unity for which Christ prayed? John xvii. 12—E. W. Spencer.

4. Which is the best way to interest children in Sabbath School?—H. J. Legge.

5. What is the best method to make a prayer-meeting interesting?—E. L. Wesson.

6. What is meant by disorderly walking? 2 Thess. iii. 6.—T. J. Carter. E. D. HUSTLER, Secretary

PROGRAM.

The Union Meeting of Yazoo Association will convene at Mt. Nebo, Carroll Co., on Friday before the 5th Sunday in August, 1886.

1. Introductory sermon—J. T. Ellis.

2. The measure of Christian giving—T. J. Bailey.

3. Report on the Prohibition cause—A. P. Pugh.

4. Why so few conversions in the ordinary ministrations of preaching?—T. S. Wright.

5. Obstacles to Christian development—Miss Anna Wilks.

6. Brothers Pittman, Zealy, and Ellis continued on same subjects.

T. J. BAILEY, Secretary.

DIED.

Died at Dublin, Erath county, Texas, May 14, 1886, in the forty-seventh year of his life, Thomas J. Holland, Bro.

was born in Choctaw county, Miss., April 5th, 1839, professed faith in Christ in 1856, at a protracted meeting held at a church four miles east of Brandon, Rankin county, Miss., and united with the Methodist Episcopal church South, living a consistent member of the same, till, having adopted Baptist sentiments, he and his wife and two of his children were baptized by the writer, Tuesday, August 14th, 1883, and united with the Campbell Creek Baptist Church, Rapids Parish La. Brother Holland exemplified the power of the Christian religion in his life, and died in the comforts and triumphs of the living faith, exhorting and comforting the friends and loved ones who attended him in his dying moments. An aged and pious mother, a devoted wife, five children, six brothers and four sisters survive this godly man; and with theirs we mingle our sorrows, yet not as those who have no hope, since we may yet meet him.

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And the smile of the Lord is the feast of the soul"

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Found

great relief. It has entirely restored me to health." James French, Atchison, Kans., writes: "To all persons suffering from Liver Complaint, I would strongly recommend Ayer's Sarsaparilla. I was afflicted with a disease of the liver for nearly two years, when a friend advised me to take this medicine. It gave prompt relief, and has cured me." Mrs. H. M. Kidder, 41 Dwight st., Boston, Mass., writes: "For several years I have used Ayer's Sarsaparilla in my family. I never feel safe, even

At Home

without it. As a liver medicine and general purifier of the blood, it has no equal." Mrs. A. B. Allen, Waterpocket, Vt., writes: "My youngest child, two years of age, was taken with Bowel Complaint, which we could not cure. We tried many remedies, but he continued to grow worse, and finally became so reduced in flesh that we could only move him upon a pillow. It was suggested by one of the doctors that Scrofula might be the cause of the trouble. We procured a bottle of

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Passes Jackson.

NORTH BOUND.

No. 2, Express arrives.....5:20 p. m.

leaves.....5:40 p. m.

No. 4, Mail, leaves.....12:45 a. m.

SOUTH BOUND.

No. 1, Express arrives.....3:40 p. m.

leaves.....4:05 p. m.

No. 3, mail leaves.....1:28 a. m.

L. F. MONTGOMERY, Tkt. Agt.

J. W. COLEMAN, A. G. P. Agt.

YAZOO & MISS. VALLEY R. R.

Leave Jackson.....7:00

Arrive at Jackson.....7:15 p. m.

—Except Sunday.

L. F. MONTGOMERY, Tkt. Agt.

VICKSBURG & MERIDIAN R. R.

(Queen and Crescent Route.)

EASTWARD.

Leave Jackson.....2:45 p. m.

Arrive at Meridian.....6:30 p. m.

Freight leaves Jackson at 12:30 a. m.

and 10:30 p. m.

WEST BOUND.

Leaves Jackson.....10:50 a. m.

Arrive at Vicksburg.....12:40 p. m.

Freight leaves Jackson at 12:30 a. m.

and 4:35 p. m.

The Jackson accommodation leaves Jackson at 7:00 a. m., and arrives at Vicksburg at 9:00 a. m. Leaves Vicksburg at 7:40 p. m. and arrives at Jackson at 9:40 p. m.

M. S. BELKNAP, Supt.

I. HARDY, Com'l. Agt.

J. W. DEMING, Frt. & Pass. Agt.

MISSISSIPPI & TENNESSEE R. R.

GOING NORTH.

No. 1, Mail leave Grenada.....5:05 a. m.

No. 5 Freight ".....5:30 a. m.

GOING SOUTH.

No. 2, Mail leaves Memphis.....4:45 p. m.

No. 6 Freight ".....6:40 p. m.

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Arrive at Natchez.....12:25 p. m.

Freight leaves Jackson at.....8:00 a. m.

GOING EAST.

Mail leave Natchez at.....7:30 a. m.

Arrives at Jackson.....1:25 p. m.

Freight arrives at Jackson.....6:15 p. m.

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